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THE ADVOCATE OF THE RIGHTS OF MAN.

VOLUME 10.

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LE LOUISIANAIS.

SAMEDI, SEPTEMBRE 17, 1881.

LE PRÉSIDENT GARFIELD.

Le Gouverneur Blackburn du Kentucky, qui n'est pas étranger à la science médicale a publié ses vues sur l'état du Président. D'après lui ce dernier ne saurait vivre. Les dépêches du Secrétaire Blaine au ministre Lowell sont plus qu'alarmantes, et la nation entière semble ajouter peu de foi aux espérances du Dr. Bliss. A propos des médecins qui se sont imposés pour soigner l'illustre malade, le Messenger de New York fait les réflexions suivantes:

"Nous disions l'autre jour qu'un homme qui venait de passer deux mois au milieu de huit médecins devait se trouver dans un terrible état. Il paraît que nous avions deviné juste et que si le Président devinait s'en aller à Mentor, c'était pour se débarrasser de cet entourage qui ne lui laissait pas un instant de repos. Quelle ne dut pas être sa déception mardi soir en s'apercevant que Long Branch n'était pas assez loin de Washington et que les huit médecins ne l'avaient pas lâché. Ce qui augmentait ses ennemis sous ce rapport, c'est qu'il n'a de confiance, ainsi que sa femme, M. Blaine et Mme Blaine, qu'en la médecine homéopathique et que les six docteurs dont les signatures paraissent au bas des bulletins officiels, sont allopathes. Quant au docteur Boynton, cousin du président, et à la doctoresse Edson, qui a soigné Mme Garfield pendant sa longue maladie du printemps dernier, ils sont de l'école homéopathique. Or ces deux partisans des infimement petits s'étaient chargés de jouer le rôle de garde-malades dans la chambre de M. Garfield.

"Qu'on se figure l'horreur d'un homéopathe convaincu, obligé d'administrer à un malade qui lui est cher un grand verre d'une abominable médecine allopathe! Jamais homme ne fit tant de sacrifices à l'amitié que les docteurs Boynton et Edson n'en ont fait en soignant M. Garfield dans ces conditions. Mais que de critiques détournées, que de querelles à peine cachées! et tout cela autour de la couche de cet homme pour la guérison duquel cinquante millions d'êtres humains étaient sans cesse à adresser leurs prières à Dieu.

"Cette situation ne pouvait pas se prolonger longtemps; le voyage de Long Branch a servi de prétexte pour trancher la question. Allopathes et homéopathes, tout le monde a été renvoyé, à l'exception de M. Bliss et de MM. Agnew et Hamilton qui continuent à être médecins consultants."

Nous allons nous presser au milieu de la semaine, pour notre partie française. Dieu sait, si à l'apparition du journal, la nation ne sera pas frappée de la plus grande calamité qui puisse lui arriver!

Nos vœux sont adressés au ciel pour qu'il en soit autrement.

LES VICTIMES DU 2 DÉCEMBRE.

A propos de l'indemnité de six millions qui doit être répartie entre les victimes du 2 décembre et de la loi de sûreté générale ou leurs ayants-droit, le préfet de Nancy a adressé aux maires de son département une circulaire de laquelle nous détachons quelques passages où se trouvent posées quelques questions de droit:

"Les personnes qui habitaient, en 1851 ou 1858, les parties des départements de la Moselle, de la Meurthe, des Vosges et du Haut-Rhin que la guerre de 1870 a fait perdre à la France et qui, depuis cette époque, seraient venus s'établir sur le territoire français, doivent adresser leurs demandes à la préfecture de Nancy pour l'ancienne Meurthe et l'ancienne Moselle, à M. le préfet d'Épinal pour les

Vosges, et à M. l'administrateur du territoire de Belfort pour le Haut-Rhin.

"M. le ministre de l'intérieur et des cultes m'a informé qu'une exception devait être faite par ceux que le coup d'État ou la loi de sûreté a frappés sur le territoire de l'ancien département du Bas-Rhin, dont la totalité nous a été enlevée. Pour ceux-là, bien que la loi ne s'en explique pas, la logique et l'équité veulent que leurs demandes soient examinées par les commissions des départements qu'ils habitent aujourd'hui."

"Parmi les personnes qui sont appelées à bénéficier de la loi, on ne rencontre ni catégories ni distinctions, il suffit, pour qu'une demande soit favorablement accueillie, qu'on ait été personnellement victime du coup d'État ou de la loi de sûreté générale, et cela à un titre quelconque, on bien encore que l'on soit la veuve non remariée, l'ascendant ou le descendant au premier degré de l'une de ces victimes. Vous ne perdrez pas de vue, messieurs, qu'aux termes de l'article 4 de la loi, les prétendants à une indemnité doivent adresser, dans le délai de deux mois, une demande avec renseignements et pièces à l'appui, au préfet du département dans lequel ils résident au moment où ils ont été frappés ou atteints. Je vous prie d'en informer les intéressés en temps utile."

CHOSSES ET AUTRES.

Un pâle voyou a séduit une jeune fille, en lui promettant le mariage. Un beau matin, il lui déclare qu'il a changé d'avis et qu'il entend voler à d'autres amours.

Mais, dit la jeune fille éplorée, les bans sont publiés.

—De quoi? Les bans! Je m'en souviens!

Entre messagères:
—Voleurs d'épiciers!
—Hein?
—Rargui! Sur une livre de gruëre, ils vous servent une demi-livre de trouts.

Pendant un dîner auquel Guibollard a été invité, il se penche à l'oreille de son voisin et lui dit avec un sourire qu'il essaie de rendre narquois:

—Monsieur, pourriez-vous me dire quelle est cette grosse vache là-bas, près du maître de la maison?

—C'est la mère du veau auquel vous parlez, répond l'autre.

Vous voyez d'ici la tête de Guibollard!

Dans un château, une jeune fille reçoit d'un curé des leçons de lecture.

Elle lit à haute voix un livre en vieux français et prononce les mots tels qu'on les voit écrits: "teste, feste," en faisant sonner les s.

Le professeur lui fait observer qu'il faut prononcer comme si les s n'existaient pas.

La jeune fille prend note de l'observation, et continue:

"La marquise, indignée qu'on lui tînt tête dans cette discussion, sortit aussitôt du salon en maugréant et en..."

La lecture s'arrête court.

—Hé bien! continuez donc, mademoiselle.

La jeune fille rougit, passe le livre au professeur qui lit:

—En maugréant et "pestant" bien fort!

Tout le monde connaît, grâce à Molière, quelques-unes des phrases dont les précieuses de son temps abusèrent, nul n'ignore qu'un miroir était le conseiller des grâces et que les fauteuils étaient "les commodités de la conversation."

Mais il est d'autres tours d'une singulière recherche que Sonnaie a enregistrés dans son dictionnaire des Précieuses.

Ainsi, le chapeau est "l'affrontement des temps"; les joues, le trône de la pudeur; on ne disait pas d'une femme qu'elle était en couches, mais "qu'elle ressentait le contrecoup de l'amour permis"; et enfin, ô Molière, je me mets sous ta protection pour achever, le claquage est appelé "le bouillon des deux seurs."

VARIETES.

LA PLUIE.

—Tombera-t-elle?

—Tombera-t-elle pas.

Question et réponse invariable et journalière.

Et, après chaque matin, quand "l'Aurore aux doigts de rose ou-

vert les portes de l'Orient," comme disaient les poètes d'autrefois, chaque mortel, anxieux, perdu, brisé par un sommeil lourd, accablant et fébrile, un sommeil trop souvent interrompu par le bourdonnement nasillard du moustique, chaque mortel, disions-nous, dans le plus diaphane appareil, l'œil engourdi, rouge, gonflé, blafard, interroge avidement le bleu splendide des vents célestes; il cherche un peu de noir, un peu de gris, un peu de brun, dans cet horizon azuré, un petit signe, enfin, qui annonce comme l'on dit vulgairement — que le "bon Dieu va laver le Paradis."

Mais le bon Dieu n'y songe guère, c'est qu'apparemment le Paradis est propre. Tant mieux. Mais ça n'empêche pas que la terre altérée, qui est loin d'être un jardin "paradisique," surtout dans cette bonne ville de la Nouvelle-Orléans, ville de réformes, où les assésés et les voleurs sont considérés comme des gentlemen, où les policiers prennent, à tort et à travers, de pauvres noirs comme de points de cible pour leur revolver, où un cochon volé a plus de valeur que la vie de n'importe quel citoyen, fut-il... mais, arrêtons-nous là, nous parlons de pluie.

Revenons-y donc.

Nous disions, qu'on nous pardonne les réflexions qui nous sont échappées. Elles sont vraies, c'est ce qui fait que, tout en voulant écrire sur la pluie, notre plume s'est égarée et a écrit autre chose. Peu importe.

Fermons cette parenthèse et reprenons, si vous voulez bien nous suivre à travers ce fatras de phrases déconçues, ce labyrinthe de pluie et de réflexions — comment dirai-je — pour ne pas offenser les oreilles réformatrices — de réflexions, ma foi, mettez l'adjectif vous-même — vous me comprenez assés, du reste, sinon tant pis ou tant mieux pour vous.

Mais voilà qu'encore une fois nous nous oublions — et nous offensoons ce bon Médard, mais il nous pardonnera en faveur de l'intention! Et nous reprenons notre dire où nous l'avions laissé. Nous disions que chaque mortel, chaque matin, interroge le ciel.

—Mais vous recommencez au lieu de continuer.

—C'est pour être plus clair. Car à travers tout ce gombo de mots que nous vous avons débité jusqu'à présent, nous ne sommes pas arrivés encore à but que nous nous sommes proposés: A savoir la pluie.

Mais patience, monsieur. Nous disions donc que chaque matin, chaque mortel cherche avidement dans le ciel un peu de bleu, un peu de gris, un peu de noir, un peu de...

—Ah! Ah! monsieur, vous abusez.

—Pardonnez-moi, encore une fois, venillez, si vous plait, laisser narrer comme nous l'entendons. Si vous nous interrompez à chaque minute, il nous faudra absolument recommencer notre narration.

Vous donc tranquille et soyez, nous vous prions, comme les sectateurs de Mahomet, si vous voulez que nous achevions.

—Soit, mais soyez bref.

—Bien. — Nous vous disions donc, pour être bref, que chaque mortel, chaque matin, cherche un point noir à l'horizon, un nage, un brouillard quelconque enfin qui annonce la pluie. Pluie bienheureuse, pluie sacrée, pluie sainte, pluie attendue avec tant d'avidité par la terre desséchée, pluie demandée partout murmure, par toute voix — qu'elle vienne des roseaux de Midas ou du gosier de Sarah Bernhardt, cette pluie serait un million de fois mieux reçue, nous en avons la conviction, que la bénédiction papale.

Et, puisque nous parlons ainsi, elle nous rappellerait le rocher d'Horeb duquel, nous assure-t-on, Moïse, au temps jadis, fit jaillir rien qu'en touchant avec une baguette d'osier, — les autres disent de sarbacanes —

un magnifique jet d'eau glacée qui, sava de la soif les Hébreux perdus dans un désert pire que ce grand désert de Sahara.

Et dire qu'ici, dans notre pays qui a un fleuve qu'on appelle le père des eaux, dans notre pays où il y a une compagnie maîtresse d'un réservoir qui si on le lâchait, serait capable de produire un déluge en miniature, dans notre pays, disions-nous, où l'on vient de construire une pompe exceptionnelle, prodigieuse, une pompe enfin pour répandre l'eau du fleuve là où elle ne peut parvenir; — mais à ce qu'il paraît cette pompe, puissante machine, ne fait que ce qui lui est demandé... Elle pompe...

Mais, comme l'espérance fait vivre, dit un proverbe latin, nous copions, non pour donner une assurance à nos lecteurs, mais pour leur donner un peu de joie, un peu de patience, nous copions une page d'observations pluviales écrites par un naturaliste des plus distingués qui, lui-même, l'avait copiée dans un livre rédigé par un savant tousjours des plus distingués qui —

—Ah! Ah!

—Pardonnez-moi, nous savons que ces observations amèneront quelques sourires moqueurs aux lèvres de nos lecteurs; mais, fort de notre bonne volonté, nous vous dirons comme disent les Italiens qui font l'ornement principale du Marché Français:

Si non è vero, è bene trovato.

GRAND

EMANCIPATION CELEBRATION

In commemoration of the signing of the Emancipation Proclamation by Abraham Lincoln, President of the United States, September 22, 1863, whereby four millions of Colored people were converted from bondmen into freedmen.

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"New Orleans, Feb. 2, 1881.

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The Louisianian.

SATURDAY, SEPTEMBER 17, 1881.

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The proprietor of this paper will not be responsible for the sentiments of communications.

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AGENTS.

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Mr. B. V. Barranco, East and West Baton Rouge.
Charles Roxborough, Iberville.
J. S. Hinton, Indiana.
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Miss Blanche Sterrett, Shreveport.
A. R. Francois, St. Landry.
M. W. Overton, Kansas, Topeka.
J. J. Walker, Texas.
Fraser, St. Louis, Mo.

The lecture at Central Church will only be surpassed by the great speech to be delivered by Gen. Elliott at the Oakland Riding Park September 22d.

The President is still progressing toward convalescence, although he has had some drawbacks during the recovery is certain.

Before our next issue will have made its appearance the editor and proprietor will be at the helm, ready to strike his manly blows for colored representation.

The fight of the LOUISIANIAN for colored representation is being consummated, Congressman Darrell has forced in a number of his colored friends into the Customs Department. If Senator Kellogg would turn up about this time matters would be finally settled.

Our friend Mr. William Rodolph is said to be one of the best cotton samplers in the city, we are glad to note this because Mr. Rodolph is in every respect worthy of the compliment. His honesty, industry, and gentlemanly bearing has won for him the respect of all who know him, we wish our friend an abundant success.

ANOTHER POLICE MURDERER.

During the past week another of those horrible crimes which causes every honest man to blush, was perpetrated by officer Reynolds, who shot down the man Hawkins with the same deliberation that he would use in shooting down a mad dog, and the strangest thing about the whole affair is that a few hours afterwards, before any testimony had been taken in the case officer Reynolds was turned scot free upon a nominal bail under the same old pretense self protection. It is evident that if justice was done in ferreting out the facts, officer Reynolds could give no reasonable excuse for washing his hands in the blood of this poor colored man, every inquiry about Hawkins shows that he was a law abiding, peaceful man, with honest convictions and a christian character, and was shot down for no other cause than that a negro has no rights which a police officer is bound to respect. The nature of the affair is well known to the community. Thousands of men had banded themselves together, white and colored, to conduct a strike for higher wages and other demands, we are not here to say whether they were right or wrong, but we do say that the colored portion of the strikers should not have been selected by the police as chosen objects for personal violence. The daily papers which really took no position in the strike neither for or against labor nor capital, passed the most of their time discussing about excited Negroes and Negro women, whilst the white men and women belonging to the strike numbered three to one and was more violent in their demonstration than the Negro dared be. Yet the policemen could find naught to say against the white strikers, but the colored portion must be beaten and killed. Every individual both white and colored who witnessed this awful tragedy states that it was one of the most deliberate and cold blooded murders on record. The greatest offence alleged is, that Hawkins protested against being arrested, he was not armed, he had nothing with which to defend himself, notwithstanding this he was shot down by officer Reynolds, and with hardly a protest from our public journals. Is it strange that we should have strikes and heavals lawlessness, opposition to commerce and every other kind of devilry whilst the authorities and our merchants are blind to these barbarous outrages? If an officer of the law cannot make an arrest without taking a life, then it would be better for the commonwealth for such an officer to resign his charge. If the judges cannot protect the sacredness of the law let them relegate back to the people that responsibility, and let it be bestowed upon some one who can fill it with dignity and with safety. The Democratic party is making for itself a record, by the toleration of these crimes from which its representatives cannot shield them. There seem to be no law in this community with which to punish the murderer of a Negro.

Here stands before us three peace officers with their hands dyed in the blood of colored men with no condemnation whatever. Must we strike back, or shall we be protected by the law? The solution cannot be delayed much longer. We appeal to the tribunal of justice again in this case and ask a redress for the murder of Hawkins. Let the murderer be brought to trial and hung as a living example to those who seem determined to ruin the reputation of this City.

It was a source of satisfaction to see the sympathy expressed by the white laborers association. Their popular indignation was expressed by the large numbers who turned out to pay their last tribute of respect to the unfortunate man. More than two thousand souls formed the funeral train. We trust that this public demonstration will be an incentive to the authorities in meeting out justice to officer Reynolds.

Our crowded columns prevent us from giving some valuable information to our patrons this issue.

Gen. Elliott's lecture was considered a master piece of eloquence, and classical ability by every one who heard him except the States reporter, but how could it be otherwise with this faithful scribe. Long before the lecture began, he entrenched himself behind the marble table assigned him and converted it into his couch. When we entered he was wrapped in the arms of Morpheus. When the General made one of his most eloquent flights in rhetoric, the States representative started from his slumbers and rushed toward the rostrum for the manuscript, finding it a delusion and that the general was still speaking he quietly sank back to his night repose. How could the bewildered reporter make any other kind of report. We would recommend on future occasions Vichy or Soda.

Individuals feeling themselves aggrieved at our course in the LOUISIANIAN cannot have it rectified by appealing to other parties, as we said in our last, we cannot and will not be whipped into line. During our stay as the editor of the LOUISIANIAN, we are personally responsible for our utterances, and shall maintain our self-respect at all hazards. We demand a colored Deputy Collector of Customs at this Port.

Such actions as indulged in by one of the Bosses to-day is what caused two conventions and two electoral tickets and two delegations to Chicago, and unless he is curbed it looks like he might achieve the same result in 1884. We are fellowers but not slaves.

THE POLITICAL SITUATION.

AN INTERVIEW WITH SENATOR ALLAIN.

Having under consideration the educational advantages of our people and other matters effecting their welfare, we met Hon. T. T. Allain of Iberville parish at present a member of the State Legislature, and knowing Mr. Allain to be one of our best informed public men, we gathered from him the following:

Mr. Allain, how would you like to be interviewed upon matters general touching the interest of our people?

Well what information I have at command I have no hesitancy in giving it to the public.

What is the present outlook of things general, from your observation touching the future political condition of the State?

From a republican stand point there is really no republican organization in the State outside of the Third Congressional District which has just elected a Congressman by a very large majority. I mean there is no republican Official returned elected, from a Constable up, in any of the parishes out side of the sugar parishes comprising the Third District, with exception of one or two of the fifty seven parishes. To build up the party the managers will have to commence *de nouveau*. Judging from the conversation of the colored people of the State generally, the tone of the old leaders from 88 up to-day is played out. Combinations between white and colored men of the State, and with strangers who would like to go in on the home issue, will win no inducement. I say this because a busting up among the Democrats is inevitable and my political experience of Southern white men is, give them office in the country parishes and they will do more for Sambo than our former white leaders could do at this time, therefore, home arrangements must be made.

Now I don't want you to think that I mean that we should discard those of our white Northern friends who have stood squarely by us in the past, but I mean that they must not take the lead as they have done heretofore. I mean this Mr. editor as an illustration. You take the Customhouse as it stands to-day, while nine tenths of our friends white and colored who are in that building can get appointments and retain their appointments by virtue of the National administration but with the exception of a very few, how many of them can go out in the country parishes and with their influence build up the republican party. If that be a fact which I

assert it is, there is a great deal to do in order to elect two or three other republican Congressmen outside of the Third District.

Mr. Allain, do you think with proper management, in view of the Mahone movement in Virginia and the independent movement in Mississippi that there is a shadow of a chance of giving the electoral vote of this State to the Republican Nominees in 1884? Yes I do. For we can make better arrangements in this State than in either of the States mentioned: because they have their State finances to contend with, which is a very delicate question in politics. Our State Bonded debt was finally settled by our last Constitutional Convention. If we do not succeed in carrying the electoral vote of the State, the present chaotic condition of affairs caused by the inner workings of the Democratic party in this State is of such a nature, that we can beyond a doubt, elect two more Congressmen to the republican side of the House, outside of the Third District. So far as National politics and patronage are concerned in this State, I am of the opinion that within a very short period that Messrs. Darrell, Beattie and Gen. W. L. McMillen, will be more influential with the National Administration, because they are now, and I have every reason to believe that they will continue to increase their popularity with the masses of the people through the State.

But Mr. Allain do you remember that we had two electoral tickets in the field during the last election, and at present we have two State Central Committees and one of them is presided over by Judge Beattie, a very prominent Southern white Republican from the Third District. How is this unity to be brought about?

I do not only remember that we had two electoral tickets, but the fact of the existence of the two Committees at this time places the Republican party of the State in the same condition as when the two delegations left Louisiana to attend the National Convention at Chicago in 1880. But I must expatiate a little. The Beattie Committee is the strongest of the two, because it is backed by actual Republican votes elected and returned. I mean by this, that the Third Congressional District which is the stronghold of the Beattie Committee is the only elective power left of the Republican party in the State of Louisiana so far as Congressional elections are concerned, while the other committee is made strong by Federal patronage.

Well Mr. Allain how can this question be solved?

In two ways, either by blending the two Committees together, or let the two chairmen agree before the next Congressional nominations, to call a State Convention to elect a new State Central Committee for Louisiana.

How about the division among the colored leaders?

There is really no division outside of three or four, which means this: satisfy Messrs. Pinchback, Lewis, Gla, Wakefield, Davidson, Landry, and we will have a cake walk, and from what I can understand it will be done soon.

What effect will the Observer's usage have upon the colored masses?

Well, let me answer that. Not a particle upon the people of the country, for that is an old issue that has been thoroughly discussed and ventilated. What Gov. Pinchback did in connection with the Nichol's Government, he was but carrying the Southern policy of the National Administration at the time. From the very fact that President Hayes appointed him as Special Agent of the Internal Revenue at the same time when Gov. Packard was appointed Consul General to Liverpool.

Do you think the Gov. has lost any of his popularity with the masses?

I think he is the strongest one, colored man striped of all Federal patronage in the State.

What do you think of the LOUISIANIAN's fight for colored representation?

I think if she don't stand firm on that issue she may just as well disorganize and sell the press as well

cause the colored people subscribe for, and seeks that paper, which is the only Republican paper read by them outside of New Orleans, and to continue the prestige already acquired the LOUISIANIAN must continue its straightforward, bold and honest course in the advocacy of the cause of the race, to accomplish this she must steer clear of side issues and dissensions.

What do you think of the present management of the Customhouse?

I am going to answer that frankly in three or four words. So far as giving bread and meat to individuals are concerned, it is a humanitarian institution: it is feeding hundreds of men, women and children, Republicans and Democrats, black and white. Politically, it is doing one quarter toward building up the party, with three quarters yet to be done. It is powerless to accomplish the organization of the party as at present constituted.

Mr. Allain not wishing to worry you, but I would like to get an expression from you in relation to the educational interests of our people?

This, sir, is the question of questions. As a member of the present Louisiana Legislature, with my connection with the State Southern University and as a member of the School Board of the Parish of Iberville, I am somewhat familiar. While we have for State Superintendent of Public Education an upright, able and conscientious gentleman, but with letters I receive continually from the back parishes leads one to believe that the educational facilities for the colored people in most cases are very inferior, and in many parishes hardly any at all.

The class of teachers employed in some of the parishes should be going to school themselves instead of teaching others. I think the ministers of the Gospel who have access to the parishes ought to preach in their churches and collect money to establish private schools where the public funds are inadequate and secure competent teachers. In that way in these obscure parishes our people would get the foundation of an education.

What about the educational facilities of your parish?

I think sir, without exaggeration they are far superior to the schools had in any parish since the war. We have for president of the School Board Col. Augustus Talbot, one of the most prominent lawyers at our bar, who takes his buggy and visits the schools once each week, and under his personal supervision the white and colored schools of the parish are made first class. For instance, Rev. Mr. Avery of Baton Rouge, who was Superintendent of Public Education before the war, visited the public schools of Iberville with Col. Talbot, and he expressed that the condition of the schools were far above the averaged public schools in the South generally. Before the last of 1882 with the school houses now being constructed, we will have a school house built for every ward in the parish which in many cases now, we are subject to rent, as many of the schools are taught in churches.

Mr. Allain as a public man what do you think of the employment of white teachers in the colored public schools of the city to the exclusion of competent colored teachers?

That is an injustice and a wrong and should not be continued: because, when you shut the door against colored children, you naturally close the door against colored teachers, and according to the grade of certificates held by our colored teachers they compare favorably with the white teachers employed in the public schools. Therefore, I think if a respectable committee and I mean a representative committee of colored gentlemen should call upon the Hon. School Board of New Orleans and petition in the right way, I feel assured that the honorable School Board would accord the small favor of employing competent colored teachers in the colored schools.

I say this because it is accorded to us by the School Board of Iberville. In conclusion I am glad to say that the feeling between the white and colored people in the

town of Plaquemine, Iberville parish, is more harmonious than in any other town in the State, New Orleans not excepted, because no gambling nor rowdiness is allowed within the limits of that town. The condition of the people both black and white throughout the parish is happy and prosperous.

GEN. R. B. ELLIOTT

WITH THE AMERICUS CLUB, WEDNESDAY EVENING, At the Central Congregational Church.

Central Church presented a scene, on Wednesday night, never to be forgotten. It was the occasion of Gen. R. B. Elliott's lecture, as previously announced. The Americus Club, under whose auspices the lecture was given, were out in full force, and were in readiness to receive the guests as they began to fill the spacious auditorium of this familiar edifice. As early as 7 o'clock the people began to throng, until at 8 o'clock, when there was scarcely sitting room. The hour for the lecture having arrived the president of the Club, Mr. J. D. Kennedy, and the chairman of the reception committee, Mr. W. S. Wilson entered, escorting the hero of the evening. Immediately following came the invited guests, who took their seats upon the platform as follows:

Gen. A. S. Badger, Gen. W. L. McMillen, Judge Morris Marks, Col. A. J. Dumont, Col. Jack Wharton, Hon. Wm. G. Brown, Judge Wm. M. Burwell, Hon. T. T. Allain, Col. C. W. Keating, Hon. C. C. Antoine, Judge John Ray, Judge J. A. Gla, Major J. Hilliard, Col. James Lewis, Dr. J. T. Newman, Rev. C. H. Thompson, Hon. L. S. Sauer, Hon. R. R. Guichard, Hon. Paul Trevigne, Hon. W. B. Merchant, Hon. Sam'l Wakefield, Hon. R. C. Hebert, Hon. Geo. Geddes and Mr. McPherson, the Principal of Straight University. Then followed the following members of the Americus Club, who took the front seats which had been assigned to them:

Wm. A. Halston, Jas. M. Vance, Frederick Simms, H. C. C. Astwood, Fred. M. Ward, W. A. Brown, Walter Silverthorn, Jas. D. Macoon, Jas. E. Porter, Palmerston Landry, R. B. Johnson, Joseph Martinez, C. C. Crane, W. H. Penn, N. S. Martin, William Johnson, Geo. W. Johnson, Z. P. Higbee, Robt. A. Miller, Thos. Boswell, Jules Guiguesse.

Prominent among the guests were Mr. and Mrs. A. P. Williams, principals of two of our city schools, with a large representation of teachers, Rev. A. M. Green, T. de S. Tucker, Rev. J. Gould, Hon. O. H. Brewster, Hon. A. Dejoire, Hon. J. B. Gaudet, Hon. C. F. Ladd, Hon. D. C. Hill, Hon. O. H. Maher, Hon. A. F. Riard, Hon. Arnold Bertonneau, and too many of our prominent ladies and gentlemen to mention.

Central Church had never within its sacred walls a more cultured audience. The spacious room was filled and anxious faces were seen in the galleries. Amidst this silence all eyes were turned to see the stranger from whom they expected the great literary treat. Mr. J. D. Kennedy, President of the Americus Club, in his usual courteous style, stepped to the front and said: Ladies and gentlemen, before proceeding, I would beg leave to read this notice: You are requested by the ladies and gentlemen of the Church, after the conclusion of the lecture, to repair to the hall below, where suitable refreshments have been prepared. I will now introduce to you Judge Dumont, who will introduce the speaker of the evening. Judge Dumont said:

It is with feelings of profound pleasure I accept this distinguished mark of esteem conferred through you, Mr. President, by the Americus Club, an Association to be a member of which is an evidence of character and standing. The duty assigned me is the more appreciated since it affords me the honor of introducing to this large and cultured audience one of the most eminent representatives of our race. I am no speaker, and am generally opposed to personally undertaking any task wherein the great gift of oratory is to be brought into play, but wishing to be alive to the cause which brings us here and from a high sense of appreciation for the brilliant intellect of him who is to address us to-night, I attempt the unusual but gratifying charge of presenting to the appreciative notice of Louisianians our able and honorable guest.

Ladies and gentlemen, I have the honor of presenting to you one who is a scholar, a ready and skillful debater, a jurist of high attainment, a representative man with a record of effective and noble work. One whose eloquence during two terms resounded through the halls of Congress, where his well-chosen utterances have reflected credit and honor upon himself and upon an entire race of people. I now introduce Gen. Robt. B. Elliott, of South Carolina.

Gen. Elliott was greeted with loud applause. He began his lecture in a

quiet and modest way, slowly but surely he led his audience up to that height of inspiration until every one but the sleeping States reporter were spell-bound. Space forbids us giving a graphic picture of this grand scene, but those who were read in the classics expressed themselves as having passed a pleasant evening with our renowned artist and writer. Gen. Elliott went beyond the most sanguine expectation of his warmest admirers and won for himself a reputation which will be handed down to posterity, and whenever he may go the lecture at Central Church will remain here as a *souvenir* in memory of one of the most cultured and eloquent representatives of the race.

Mr. President, Ladies and Gentlemen: GENTLEMEN OF THE AMERICUS CLUB: Am called to-night, by your kind partiality, to occupy an hour in the presentation of a few thoughts born of a deep sense of appreciation of the advantages to be derived from education and literary attainments. It was my hope when I was first honored with your invitation, to come before you prepared, according to the measure of my humble ability, to discuss some theme which might embody the earnest thoughts and purposes by which I am moved whenever I stand in the presence of a body of intelligent and aspiring young men, and shall throw myself upon your indulgence and ask you to listen to some suggestions less elaborate and carefully expressed, which seem to me to be worthy of the place and the occasion.

No reflecting man when he is called to speak to an audience of young men just ready to go forth, or who have just already gone forth into the world to enter upon its activities and duties, can help feeling that he speaks to those who have in their keeping the future weal of society in all its interests, social, moral and political. For the brief hour during which you lend me your attention to-night, I feel that I have my hand on the helm of our race. Do you wonder, then, that I am unwilling to forego the opportunity to so intimate a direct that helm that our good ship may avoid the coming breakers, may out-ride the coming storms, and reach the fair haven of Peace and Prosperity?

This is Louisiana, and here around you are seats of learning:—New Orleans University, Straight University, and Leland. There is sought by every proper facility and incentive to train the mind and intellectual faculties to their highest power, and direct them to their best use. Why is it that among the most sacred duties of individual philanthropy as well as of the State the support of such institutions has ever taken a front rank? Why is it that Education is thus made a matter of public and private concern? The reason is, that the educational well-being of our citizens you leave to their own care and keeping. The future employment, the domestic economies, the political tenets which your youth shall embrace you leave to be selected by each one without bias or restraint. Why, then, in this great matter of the mental and moral training of your citizens, do you so sedulously seek to pre-occupy and impress all your youth alike?

It is simply because this great interest of Education is higher and deeper, more important and more lasting, more vital and more universal than any other interest of human society. This is the significance of public and private endowments of institutions of learning. This is the reason why it becomes the duty of every citizen to contribute to the common support of our schools and colleges, whether he intends to actually enter those schools or not.

These seats of learning,—New Orleans University, Straight and Leland Universities are now open to every youth of our race who desires to gratify their benefits or enjoy their pleasures. They are hospitable, liberal homes of learning wherein all who seek knowledge are welcome.

For yourselves, gentlemen of the Americus Club, let it never be said that you fail to cherish all the memories and renown which may belong to these institutions. Let no man think that you are indifferent to what they have already achieved, or that you shall ever become insensible to what, achieve in the future. The great names which once resolutely believe shall yet adorn their histories in the great and mighty future, who shall be able to rob you of your share in the great legacy of learning, of eloquence, and of patriotism which they shall leave to their State? It will be yours; it will be the common heritage of the State, and you shall be, each and all, the heirs of all the glory and honor which are destined to cluster around the venerable walks of these institutions.

Seek, then, by your moral influence and material aid to guard these institutions from decay or disaster. "Despise not the day of small things." Be not disheartened by the small beginnings which you now witness. The mightiest institutions of learning in England and America,—Oxford and Cambridge, Harvard and Yale,—were once feeble, struggling infants compared with the strong and peerless giants to which they have now grown. If it be your lot to assist in any manner in planting here on this soil universities dedicated to learning and letters, accept the task in faith and courage. Depend not alone upon the annual portion of the public funds which shall give to any of them pecuniary support, nor upon the bounty of benevolent individuals or charitable associations here or elsewhere, but let each citizen feel that in these universities is the hope and safety of your State. If from these places can go forth steadily and largely streams of educated influence, then the evils which now darken the present and shadow the future of our race will pass away like the mists of morning before the advancing sun.

Gen. Elliott was greeted with loud applause. He began his lecture in a

In order that I may, if possible, impress these duties upon those who hear me, I invite your attention to the subject upon which I propose to address you: "The paramount necessity of Education for the preservation of Republican Institutions."

The truth can never be too often repeated, that rights imply duties, that privileges impose responsibilities. Freedom, freedom of thought, freedom of opinion, freedom of action, is the corner stone of Democratic government. It is what the immortal Abraham Lincoln so admirably described it to be: "Government of the people, by the people, for the people." Every man, in rights, the peer of his neighbor; every man secure in his life and property under the protecting arm of the law; these are the foundations of the Government under which we live. These are the thoughts which rise to our minds and lips whenever we think of our Republic, form of government. But we are prone to forget the widening of the basis on which government rests, must be widening and diffusion of that intelligence, that sense of responsibility, that knowledge of the lessons which man's history teaches, that sobriety of mind and heart which acquaintance with the thought of the world always brings.

If, as in imperial or monarchical countries, the government plants itself on a small fraction of the whole nation and places the control of the destinies of all in the hands of a few, that government may well content itself to educate only those who are to influence government. More than this, it is essential to the preservation of such a form of government that education should be restricted, for in proportion to the spread of education will be the demand for greater political privileges. But, in a Republic, every man is responsible for the government. It rests in part on each man in the whole land. It draws its strength from the spirit in which every citizen discharges his duty towards the government. How, then, shall a due sense of personal and individual responsibility be diffused throughout our community? What shall we teach every man who has a vote and a man is to use that vote for the honor and purity of the government?

We answer, nothing can achieve that result except "the education of all the people." And how, let us consider for a moment, can education work this result? What shall be in your universities, in your halls of learning, in your societies for declamation and debate, in your laboratories and libraries, to teach men that they are all brethren, bonded together for weal or woe by an indissoluble bond, by an irrefragable companionship of fortune, such as Whittier has described in the words:

"The laws of changeless justice bind Oppressor with oppressed;
And, close as sin and suffering joined,
We march to Fate abreast."

The answer is, first, that education is the means and method of developing all the higher faculties of which man is the possessor. No human being starts at once into the full possession of all his powers. The physical powers are slowly developed by growth and practice. More than half of man's life is spent before he attains to the full measure of his physical powers. Every step is attended by effort and practice. It is true that the human body will grow without the conscious effort of the mind. But of what use were that body to its possessor, if by effort and practice it had not acquired the faculty of labor and exertion? So it is with the mind. More than the body even, the mind demands training, exertion, discipline. If every pupil who passes through your universities and colleges were the next day to forget every fact which he has there learned, the value of his training would still remain as priceless as ever. Take from him the actual knowledge he has acquired, strip him of his whole accumulation of knowledge, leave him only those trained and disciplined faculties which he will possess with his education there, and he will still have the best part of all that education can give.

Let me not be misunderstood here. I am not saying that the facts, the aggregation of actual knowledge imparted in universities and colleges are not of vast value. I know they are, but I say that better than all the knowledge acquired, is the discipline of mind, the power of acquiring knowledge, the ability to use the mental and moral faculties in the lifelong pursuit of knowledge. To have a mind trained to grapple with any problem, to weigh evidence, to estimate influences, to take note of circumstances, to reject the fallacious and to accept the true, to discern pretence and recognize value and worth under whatever guise, to rise above appearances, and to deal with the essential substance of things, this, and not the mere collection of facts, which men commonly call knowledge, this, I say, is the most God-like power and prerogative of man.

If the chemical laboratory shall teach the pupil who passes through one of your colleges patient analysis, the separation of the elements, the classification of substances, the quick detection of the essential qualities, why his mathematics shall teach him to reason with accuracy and certainty from given premises or data, to rise from the simplest axiom to the most lofty and complicated problems or theorems before which the uneducated mind stands in unbelieving awe while the astronomer calculates the coming eclipse, measures the distances of the stars, weighs the mighty planets, or the physicist predicts the coming of new heavenly bodies; if the training in the classics shall give him facility of expression, strength and beauty of style, then he will have secured what is the best result of all his training there, although he may forget the name or symbol of every chemical ingredient, although the technical rules and formulae of the mathematics are no longer remembered, and although the languages of Greece and Rome become to him, as they once were, the dead dialects of departed nations.

If he shall have gained this mental discipline of which I now speak, he need not fear that life will present to him any duties to which, by God's help, he may not prove equal. I do not not that he will sometimes question with himself why this devotion to languages which no man ever speaks for twenty centuries? Why this protracted study of sciences which he so far away apparently from the pathway of his future lives? Why this rigid training in the higher mathematics which can form no part of the duties of life? Let him be assured, and never doubt, that each and all of these are the modes and agencies by which his mental faculties are to be drawn out, by which his reason is to be developed and trained, by which all his powers are to be aroused and attuned. Then in after life, when some new and perplexing duty shall unexpectedly confront him, when anxiety to know his duty shall burden his heart, those powers of patient reflection, of careful analysis, of methodical and logical reasoning, and of clear and vivid thought and expression, which his scientific studies, his mathematics and his classics have taught him, shall stand by his side, like good angels, to guide, to inspire, to direct and to comfort him, which will to-day seem dreary and tedious, shall then seem the necessary training for his life-work. He will then remember his instructors and the halls of learning in which he was trained as the sources of his strength and the great, permanent benefactors of his life.

But my friends, I must not pause to point with too living a hand, the value of education as a training and discipline of the mind, for this is not her only mission. Education is likewise the means of storing the mind with information which will fit every man to perform his duty in life.

The race of man is no longer in its infancy. Countless years have passed since the human race entered on its career. Behind him, behind each one of us, lie thousands of years of human effort, human progress. Each generation builds on the preceding one. Experience, next to reason, is our chief guide in life.

Education then must consist in an acquaintance with the experience of the human race in its long career from its early Eden to the present day. While her first office is to arouse and train our mental and moral faculties, her next great mission is to supply to our minds that acquaintance with the experience of man which shall warn us of past errors and teach us the safe paths of conduct. Here Education opens her boundless fields. The outward history of nations, of men, of individuals; the progress of political and social thought and action; the progress of science and the discoveries and inventions of material life, all these are but a part of the treasures of her vast storehouse.

At such a moment as one department only, what we commonly call History. What is it? It is the record of the thought and action of all the countless millions of men who have lived before us. It is in truth the only legacy which they have left to the world. Philosophers, from Aristotle and Plato to Newton and Bacon, the orators, the statesmen, the kings of men in all departments of life, what remains of them save that only which is embodied in the written histories which fill our libraries? Yet these are the great teachers of liberty and the great sources of our inspiration. By them the thoughts of the distant centuries become current to-day and influence this age and this community. Into this vast company of the world's great men, the humblest student who seeks her aid. Who shall estimate the value of such access to the accumulated wisdom of all ages? What would any man to-day be without the experience of the world's great men? What would he be without the wisdom of the great men of the past? In mental and moral stature how grovelling! How his vision widens, how his heart expands, how his own powers enlarge on all hands as he drinks in the wisdom of the ages that are past! He meets the problem of the day, he submits it to the test of the experience of other ages. The fatal delusion is found to have been exploded centuries ago. He realizes that he is a factor in a long and unbroken series. His vision sweeps the past.

The power of an earnest educated mind to triumph over delusions, the most wide spread, and superstitions the most abhorred has many illustrations in history. While the mass of the people revere the voice of the priest, the voice of oppression, political or ecclesiastical, under which at any time they may labor, is but to stagger from one tyranny to another. We must, therefore, trace the cause of political slavery beyond the force of the priestly voice, to the source beyond the superstition which is its priestly ally, beyond the habit and usage the second nature of governments as of men, and we shall find in that, fatal source, the physical and moral slavery, the foundation of despotism. A few are wise, skilful, learned, wealthy; millions are ignorant and consequently unconscious of their rights. For a few are accumulated the delights, the honors, and the extensions of life. For all the rest remains an heritage of unenlightened superstition and unrequited toil.

Such is the division of the human race in all the Oriental despotisms at the present day. Such it was in all Europe in the middle ages. The same is the case in Europe, it still is. Such it naturally must be everywhere under institutions which keep the mass of the people ignorant. A nation is numerically reckoned by its millions of souls. But they are not souls; they are human beings, and God has given them souls, but man has done all but annihilate the immortal principle—its life-spring, its vigor, its conscious power, are broken down, and the people lie buried in subjection till through the medium of the understanding, a new creation takes place. The physical creation began with light; the intellectual and moral creation begins with light also. Chosen servants of Providence are raised up to speak the word; power is given to political or religious reformers to pronounce the decree; it spreads like the elemental beam, by a thousand channels of intelligence, from mind to mind, and a new race is created. Whenever such truths dawn upon a people, despotism ends. Whenever a knowledge of the great crime of history is diffused through society the battle is fought and won. Freedom will then come, and will abide so long as the principles on which it rests are cherished.

Not only is education necessary to enable the people to perceive and assert their rights, but it is equally essential to the preservation of those rights. Under a free government there is nothing but the intelligence of the people to keep the public peace. The mind familiar with the republics of the past sees the weakness which have one by one swept away their strength and consigned them to anarchy or revolution. You can plant nothing safely on ignorance and despotism. Liberty is the fruit and flower of education.

Education teaches us too the vast cost at which our present freedom and civilization has been purchased. We are led to the contemplation of the long ages when oppression hung its pall over almost the whole world. We behold the slaves drinking the hemlock, the aristocrats dying in exile, the Galilean in his dungeon, Sidney ascending the scaffold, Bunyan writing his immortal allegory in Bedford Jail. The martyrs of civil and religious liberty pass before our eyes. We realize the mighty faith, the incalculable sacrifices which they exhibited, and unless we are less than human, the dulles of us feel a new touch of gratitude and resolve that the great legacy shall be safely kept by us for the generations which shall succeed us. We live thus in the constant companionship of the great and good. Not the delights only of literature,—"Home, the peerless bard whose story of wars and sieges and wanderings is as fresh and melodious to us to-day as when twenty centuries ago he wandered through Greece and Asia Minor,"—not these alone, but the severe and Christian name of Milton singing of the austere themes of "Providence, foreknowledge, will, and fate,"—these too breathe upon us their inspiring words, and the great thoughts of all the world are poured into our ears.—"Demosthenes pleads again before us for Athenian liberty, Pericles paints again for us the glories of his peerless Athens, Cicero again thunders against the oppressor of Sicily or drives Rome's treacherous enemy from the city; Burke again arraigns before us the "Scourge of India," O'Connell again presents with melting pathos the woes of his country and with invincible logic maintains the right to self-government, Chatham again asserts the unconquerable spirit of freedom in the breasts of all Englishmen, our own Otis dares the power of the British Empire, and sounds the onset of that struggle which heralded the advent of our own Republic. Adams again arouses the enthusiasm of his compatriots, with masterly eloquence, he gives his heart and hand to the vote in favor of the independence of the Colonies, Patrick Henry again hushes into silence the Tory cry of "treason," as he hurles the fiery darts of his denunciation against tyranny and, with brilliant rhetoric declares his preference for death rather than for life without liberty; Webster again stands before us pronouncing his grand apostrophe to the American Union and his sublime apostrophe of the heroes of Bunker Hill and of Lexington; we again behold the noble form of Sumner, the great Apostle of Human Freedom; we again listen to his immortal oration on the rights of man, and his noble words to his countrymen, he eloquently declares: "Beware! of the groans of the wounded soul; oppress not to the uttermost a single heart, for one solitary sigh has power to overturn a whole world!"

Who shall estimate the influence of such a training? Who shall say that any man is fitted fully to meet the duties of the present who has not also drunk deeply at these great sources of instruction and inspiration? The spirit of progress, of liberty, of improvement, of the future, all taught us by the history, the literature, the learning which schools, colleges and universities bring to us. If trials come upon us, we recall the dark days through which former generations have passed, the great teachers of liberty seem to renew our courage and faith by the examples of those who were their martyrs, dying without tasting of that freedom which they had so honored and loved. To forget or to be ignorant of such sources of strength and courage, to lose half the power which we might possess.

In a Republic the first duty of the citizen is connected with the elective franchise. This is the foundation of civil government as well as of popular rights. To the citizen, therefore, the first and most important question is, how shall we secure our political rights? How can this duty be discharged with rectitude unless it be discharged with intelligence? I need not remind you how numerous and important are the public questions which confront the American people. Among such questions may be mentioned, the great economical question of protection or free-trade, a question which touches the welfare of all sections of our country and of every citizen. On what side shall we stand in this controversy? What are the best arguments for and against protection or free-trade? What has been the practical effect of the two contending policies when they have been put in operation? What is the voice of the great thinkers on this topic,—of Adam Smith, of John Mill, of John Stuart Mill, of our own Bowen and Wayland and Bascom and Perry? What citizen is prepared to pass upon such an issue, who has never given a thought to the principles involved or read a book on the subject?

Or take the question now so prominent before the public mind, the question of a circulating medium. Do we not know that for centuries the same question has been agitated? The ablest minds of the civilized world have grappled with it. Volumes have been written on it. Yet how many in this community can state intelligently the essential principles which underlie this question?

Or look at the vast question of our international relations, especially the great feature of our foreign policy, that wise principle of adjudication, designed to stand as a rational and humane substitute for a resort to the savagery of war; that equitable mode of settling disputes among the nations which furnishes a happy remedy for the declaration of Milton, that "Peace hath her victories no less renowned than war," that pacific regulation which enabled our own government to settle amicably her late differences with England through a "High Joint Commission" at Washington and a "Court of Arbitration" at Geneva; that olive-branch of peace which gives promise of fulfillment to the prophecy of Isaiah: "And He shall give among the nations, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Who of us has studied the history of our nation, its effects and influences? Or that equally prominent feature of our national policy which affects so intimately the course and conduct of all the European powers towards our sister-American Republics and ourselves—the feature commonly called the "Monroe Doctrine,"—that authoritative, irreversible judgment of the United States government, which saved the Spanish-American Republics from the machinations of the "Holy Alliance" against their independence and which has ever proved a potential auxiliary in the maintenance of their autonomy against European absolutism,—the "Doctrine" which even now is being invoked by those of our people who are opposed to the control by European capitalists of a ship-canal proposed to be constructed across the Isthmus of Panama. How many of us are acquainted with the history of our nation, its effects and influences, the principles are involved or whether

the occasion demands its assertion and enforcement?

The vital question of the joint relations of our federal government to the State governments. Have we sounded the depths of such a question? Have we familiarized ourselves with the principles which lie beneath this controversy?

Such, my friends, are a few only of those questions which the ballot brings home to the conscience and intellect of every man for a answer and solution. To form an independent and rational judgment on such themes we need all the appliances of education. We need especially that power of reasoning, of research, of judgment which, as I have already shown, no discipline can so fully give as that which accustoms the mind to the studies and methods of science.

But these are but the beginning of our civil duties. The law of your State calls every citizen to take a part in the administration of justice. Twelve men are placed in the jury-box, to decide on the numberless questions which arise in a community,—questions of character, of property, of liberty and of life. The jury passes on our fortune and reputation; pronounces whether you live or die. Go into the jury-box, to decide on the questions which those twelve men are to decide? Look in the anxious faces of those whose estates, whose good name, whose all, is at stake, hanging on the intelligence of those twelve men, or any one of them, to the jury-box, to decide on the questions which those twelve men are to decide? Can we deem it a matter of indifference whether or not their minds have been early accustomed to follow a train of thought, to the study of facts, or a chain of reasoning? Woe to the community where stolidity and ignorance sit in the jury-box. It is a most imperative duty not only of each citizen, but of the State, to guard this source of power from the encroachments of ignorance. The right to the trial by jury may be guarded in vain by Constitutions and laws. It must be guarded by the intelligence, the independent and enlightened judgment of the citizen who is called to perform that duty.

If we look also at the other modes and channels of influence which most affect the welfare of society, what need shall we find so pressing and universal as that of education? The learned professions, so-called, the pulpit, the bar, the practice of medicine,—how shall these noble occupations be discharged, if we suffer educational institutions to languish or fail? These professions, while they are necessarily limited to a comparatively few in number, still reach the homes and personal interests of all. The security of our lives and property, the care of our health, shall these be entrusted to those who are not deeply versed in the learning which these professions demand?

The many public offices now to be filled by the average citizen, the vast power and influence of the newspaper and the popular platform, all these are not concerns foreign to any one who now hears me. On them depends the well-being of all. Leave such influences to be wielded by ignorant men, enthroned in the high places of the State those who do not possess or value education, and the result will be the well-being of all. Leave such influences to be wielded by ignorant men, enthroned in the high places of the State those who do not possess or value education, and the result will be the well-being of all.

If we value social order, if we love that dear-bought freedom, the priceless legacy of all the past ages, if we love happiness for ourselves or our children, then we shall address ourselves with one mind and with one heart to the great work of building up, enlarging and strengthening the institutions of our country, and energizing to their utmost capacity all our means of education.

And not only shall we seek to diffuse education among all classes, and to bring it to the doors of all, but we shall with equal assiduity maintain at all times institutions of learning in which shall be trained those masters and exemplars of learning for their own sakes, who present one of the most noble aspects of the human mind. In such institutions we shall take care to find masters of ancient languages and literatures, who can expound to us the rich mines of knowledge which the nations of antiquity have bequeathed to us. In such institutions too we shall find those who cultivate the exact sciences, who teach us something of the fathomless mysteries with which the physical world ever surrounds us. And in such institutions too we shall find those who will teach us the profound truths of mental and moral science, those laws of mind, those rules of conduct, which are the highest employment and the greatest rational beings. No art, no science, no intellectual training or acquirement will be wanting. In such institutions the ingenious youth of our country shall receive the impress of that training which shall prepare him to render back in rich measure to those who thus give him his opportunity, the fruits of their generous bounty and their wise foresight. To such centres of influence the eyes of all who love our country and seek her peace and welfare will be turned with pride and hope. From such institutions in times of prosperity shall come those whose learning shall adorn our literature and elevate our standards of taste and culture; and from such institutions in days of adversity shall come those whose unselfish and patriotic examples shall inspire and support our country and redeem our race from Freedom and education shall go hand in hand to banish ignorance, to put away discord, to maintain virtue and honor, to redeem our country from all forms of injustice and dishonor and to make it, in fact as in name, the proud and glorious Republic which enfranchises all and educates all.

But, my friends, I must hasten to relieve your patience. I have sought to speak an earnest word for the cause of education. I have sought to impress you with a deeper conviction that it is the last defence and support of all our rights and hopes. It concerns primarily our mental and moral nature, our highest and noblest faculties. It is the out of the narrow range material interests and reveals to us the world of thought and sentiment, of beauty and aspiration. Scholarship is ennobling, elevating and purifying. Next to religion it is

our highest earthly concern. Scholarship too is generous and catholic in all its tendencies. As it finds much in all ages in the recorded thought and action of men which it cherishes as of value, so it holds its wide and varied treasures as a sacred trust for the benefit of all men in all conditions of life. History will demonstrate to whomsoever will consult her pages, this of education has been to emancipate the human mind from the shackles of superstition and error. In the secret musings and reflections of the poet and scholar have come into life and light the great truths of physical and moral science which constitute the true wealth of the world to-day. "The reveries of the true and good," says Emerson, "are prophetic. What the timid poetic youth dreams to-day, but shuns the danger of saying, shall to-morrow be borne at the head of revolution, and then shall become triumphant law and statute for a thousand years." The worth of the human soul, the rights of man, come first from a realization of the vast achievements which have marked man's history. Standing in the awful shadows of countless ages, realizing that he lives and acts under the eye of One in whose sight a thousand years are but as a day, the scholar becomes at once reverent, hopeful and generous. His heart goes forth in aspirations for a higher life for all. The limitations which would impose chafe his spirit. He longs to lift his fellow-men above the grovelling cares of the hour, to give them a glimpse of that higher and broader plane of being to which he has been permitted to ascend.

Well, then, has that great master of modern thought, Sir William Hamilton, styled the liberal studies "the great humanities." Well did Erasmus say, "Learning will be a fair field to overthrow every enemy of man." Well did Pascal say, "Learning must go with religion, else it will harden into superstition and become a clog to man's progress."

There is a learning which is not learning. There is a spirit of dilettantism which seeks to pass for learning. There is sometimes a timidity which grows up with scholarship. But it is a false growth, the true power and function of scholarship is always to call out the highest powers of the moral nature. Look at Milton who above all the things loved Liberty, who, in the midst of all the intrigues and follies of his day kept his soul pure and free. Look at Luther. He moved to his great work not—"to the Dorian mood of flutes and soft recorders." He grasped, "says an iron trumpet of his mother tongue,—the good old Saxon from which our own is descended,—the language of noble thought and high resolve,—and blew a blast that shook the nations from Rome to the Orkneys. Sovereign, citizen, and peasant, started at the sound; and in a few short years, the poor monk who begged his bread for a pious canticle in the streets of Eisenach—no longer sustained by victorious armies, countenanced by princes and kings, but a thousand times more important than the support of the brightest crown in Christendom, revered as a sage, a benefactor, and a spiritual father, at the firesides of millions of his humble and grateful countrymen."

Such is the spirit of true scholarship; such is the spirit and influence of true scholarship. Such an influence Strained and Leland Universities, New Orleans University and similar institutions of learning should send forth in ever widening streams. The crisis in which we are now called to act loudly summons us to this high work. The revolutions amidst which we stand, the vast social and political changes which have passed over our section demand the high and strong influence of men who have communion with the thoughts of the great world who have lived and acted before us, who have drunk deep of "Silos's stream that flows from God." Fast by the oracles of God,—"Short sighted politicians looking only for one hour of greedy indulgence and revel, false-hearted philanthropists who 'steal the liver of Heaven to serve the devil in,' all forms of hypocrisy and fraud will spring up and flourish wherever ignorance prevails. We feel their presence and influence wherever we turn. Our hope is in the rising generation, and we may go forth from our institutions of learning now and hereafter.

In your universities and colleges, then, let true learning ever be maintained and honored. Let it be honored by the high examples of those who fill your academic chairs. Let it be commended in the pure and lofty tone of mental and moral culture which shall prevail within all your universities. Let it, above all things, be made manifest in the lives and influence of all who come as pupils within their influence. Let those institutions be centres of the educated mind of your State.

To-day our race—the Negro race, throughout the broad stretch of our Southern country, calls for the best service of all her sons. The vast weight of servitude and ignorance which, for more than two centuries, kept her prostrate in the dust, in the burning rising prosperity of her children. Let the resolve go forth from every one here, from the grave and reverend fathers, from the hopeful and generous youth, from one and all, that honor and fidelity, intelligence and ability, the education of both head and heart, shall become the guiding principle of the race.

Let me pause for a moment, gentlemen, to present to you for imitation, the life and character of Louisiana's dead Negro statesman, Oscar J. Dunn. I may not claim for him scholarship according to the standard of the schools, but I can and do claim for him a life of spotless integrity and of high rectitude in morals, a deep and sincere love for education in its highest, broadest and purest sense. Limited in his opportunities for self-education during his youth and early manhood, he eagerly seized the opportunity which came to him in his later years to store his mind with useful knowledge. No leader of the race had a higher appreciation than he of the value of education; no other leader labored more to foster and maintain education among our people. He was a capable, intelligent, painstaking leader. In life he possessed in full and rounded measure the confidence of his people, and by his deportment challenged the respect of the dominant race. In the hour of death neither the prejudices of race nor the bitterness born of political contention could avail to rob him of that universal tribute to his worth to which in life he was justly entitled. A devoted son of his State,—he rendered to her, according to the full measure of his ability, faithful and unselfish service; a lover of his race, and an ardent and firm believer in its highest possibilities, he labored assiduously by precept and example to lead his people into those paths which would render them worthy of the dignity of citizenship. He had the brain to understand their needs and to teach them their rights; he had a heart to feel their wrongs and to champion their rights. In the meridian splendor of his fame he died, leaving to us as an heritage a record of personal honor and enviable renown which no detraction can mar, no calumny can efface. In the midst of an honorable and useful career he was called to lay down the burdens of life and to ascend to a glorious immortality. He passed away.

"You humbly knelt on Freedom's Mount,
Unstrung was every lyre,
You saw with eyes all dimmed with tears,
The chariot of fire."

May an Elisha be here to take up the mantle which fell from his shoulders and cleave the waters of the river of prejudice which bars our way to the full fruition of our immunities and rights! May a double portion of his spirit inspire his successor with courage, love and intelligence to lead the race into the paths which lead to self-respecting manhood and to conscious appreciation of the responsibilities, rights and duties of American citizenship!

Men of Louisiana, may you profit by the great example of unselfish devotion to the interests of the race left you by your departed leader, and may you ever strive to maintain and foster scholarship!

Remember, my friends, above all other things, that the true scholar is never haughty, but turns away from all selfish delights to the service of his most humble and benighted fellow-men. Contemplate always Charles Sumner, that great exemplar of learning who went down to the grave amidst wails of sorrow and pangs of praise such as were never before accorded to any American. He was a scholar, trained deeply in the dry learning of the schools; a lover of polite literature, solacing his weary hours to the last with Homer, Dante, Milton and Longfellow; he was a critic in art, surrounding himself with the art treasures of the world;—but all these were to him but the means and incentives to one life-long, unflagging, heroic effort to lift up the humblest and poorest of his fellow-men, Friend and servant of humanity,—this is the title by which he will descend to coming ages.

Do you demand further evidence of the value and importance of scholarship? Do you yet doubt its service to liberty or do you still question its achievements in behalf of human freedom? Behold the proofs at your very doors. Go with me into the French Quarters of your City. There I will show you men of our race yet living whose ripe scholarship and intimate acquaintance with literature enabled them, in the dark and stormy days of 1832, to put forth a protest against injustice and oppression,—a protest which saved from expatriation and forced exile freemen of Louisiana whose only crime was the dark hue of the skin which veiled the human soul within them. Their noble action has long since passed into the history of your State. There let it stand forever in full symmetry an grand proportions proudly testifying to the power of scholarship and the spirit and influence of all true scholars!

Gentlemen of the American Club, to such a life the times now call each one of you. To contribute your efforts towards the work of preparing and fitting our race to assist intelligently and effectively in the duty of maintaining here on this continent a free and prosperous Republic, wherein all races and conditions of men shall share alike in the bounteous gifts of rational Freedom, wherein personal honor and capacity shall be the passport to popular favor, wherein learning shall be within the reach and possession of all, wherein the precepts of the Christian religion shall be the rule of life for all, this is the momentous responsibility and solemn duty to which Providence now calls you. I would, gentlemen, that my voice,—traveling to-night along your rivers and bayous, could be heard by every young man of our race in your State as I bid you respond promptly to the call and place yourselves upon the high platform of universal education for the race,—consecrating yourselves to this holy service in the language of the great Christian Zealot: "Here we stand, we cannot go otherwise,—God help us."

But, gentlemen, the call is not alone to you, but to us all. Let us, then, lift ourselves to the full height of our opportunities. Let us raise our heads in this land the sublime vision of Milton,—"the State, one noble, living man, with sinews strung, and mighty members. Reason and Conscience the breath of his life." Forward, then, one and all, to a life worth living and an immortality worth gaining!

One of our most talented men and a distinguished lecturer for years will be invited by the American Club to deliver a lecture during Mardi Gras.—The gentleman lives in the North.

On going to press we are pained to hear of the death of Mrs. Panalle, wife of our beloved friend A. Panalle of Thibodaux. Too late for particulars. We extend our condolences.

The news from Long Branch is not very reassuring. The condition of the President is decidedly worse. We will not be surprised to hear the worse at any moment. The Nation is again shrouded in gloom, but we are not without hope.

Local.

"For ways that are dark,
And for tricks that are vain,
The truckling Trimmers are peculiar."

Staunch and true!

We know we are right, and will go ahead!

The meanest of spies is the spy in the camp.

That "Jaw" would make a good rudder to guide the cutter up Salt River.

Mr. D. Burrell, of Franklin, has been appointed night Inspector of Customs.

Mr. W. B. Smith of St. Mary parish, made a visit to the city during the week.

The "Path of Duty" is the road that leads on to victory, and there will be "No Retreat."

The "la creme de la creme and la saum de la saum" is getting to be fearfully and wonderfully mixed.

Judge J. W. Quinn, formerly of this city, but now of St. Tammany parish, is registered at the Perkins House.

Mr. William Marrell, Louisiana's irrepressible son, is canvassing the State of Virginia for the Mahone ticket.

Our Mint is distributing the standard dollar through the Gulf States at the rate of \$50,000 per day.

The "Satelites" may dance in obsequious attendance around their greater social luminaries, but must never move out of their orbit.

Col. Jack Wharton, U. S. Marshal, and Hon. A. H. Leonard, U. S. District Attorney, arrived last Sunday from their summer tour of the North and West.

All hands will be ordered to the pumps, but that political pirate, "The Trimmer" is doomed, and will go down to rise no more to disturb the sea of Journalism with his ominous sail.

Mr. A. J. Wakefield, of New Iberia, has been appointed Inspector of Customs, and qualified on the 15th inst. It is with pleasure that we note the appointment of our young friend.

Mr. John Pocheln, is our Agent for the Upper Districts. Some of our city agents are doing nobly for the LOUISIANIAN, and we know that our young friend will be found in the front rank of the energetic workers.

Mr. Landolph Pemberton, of Napoleonville, has been appointed to a position in the Appraiser's Department of the Custom House. Mr. Pemberton is the President of the 7th Ward Club of Assumption parish, and an active Republican.

We will venture, in all kindness, to gently hint to one of our friends, who is treading a rugged path, and aspires to climb giddy heights, that the correct use of words cannot be learned solely from a little pocket dictionary, nor can true politeness be acquired from a dime book on etiquette.

The "social mush rooms," with their mock manners, stale quotations, illiterate use of high sounding words, stereotyped phrases, and "lah-di-dah style," who endeavor to be conspicuous where their presence is barely tolerated, not long ago were not known to the guest registers of our social clubs, and dared not shadow the threshold of the circles that they now presume to attempt to lead! Their audacity is truly sublime!

BLEACHING AND DISINFECTION OF PREMISES

The following circular has been issued by the Board of Health:

SANITARY MEASURES TO BE ENFORCED BY THE SANITARY INSPECTORS OF THE CITY OF NEW ORLEANS.

OFFICE OF THE BOARD OF HEALTH,
of the State of Louisiana,
State House, April 22, 1881.

1. House-to-house inspectors must be present as rapidly as possible.
2. Order the abatement of all nuisances.
3. Order the emptying and disinfection of all foul privies.
4. Order the periodic disinfection at intervals of not less than seven days of all privies and water closets, by the use of carbolic acid.
5. Order the cleansing and disinfection of all foul alleys and yards.
6. Enforce the ordinance which compels all citizens to place all garbage and refuse in receptacles, and to remove the same by the garbage carts.

DISINFECTION.

The Board of Health of the State of Louisiana deem it important that the people should be instructed with regard to the value and importance of disinfection for the removal of foul gases and emanations, and for the destruction of the poisons of infectious and contagious diseases.

To accomplish the greatest good for the preservation of the health of the people, disinfection should be practiced at regular intervals throughout the entire year, more fully, and frequently in the city of New Orleans, during the months of May, June, July, August, September and October. By disinfection and household sanitation, the people should seek to avert or prevent pestilence and should not delay the practice of these important measures, until disease is actually developed, by the neglect or violation of sanitary laws. Each citizen, therefore, by obeying rigidly sanitary laws becomes the guardian of the health of his household.

New Orleans is without sewers, and the privies necessarily contain at all times an immense amount of fecal matter. Even under the most energetic system of removal of the contents of the privies, it is essential that disinfection be used in this hot, moist climate, at regular intervals. It should be borne in mind, however, that disinfection cannot be substituted for want of cleanliness or of ventilation, but should be used for the prevention of those putrefactive processes which result in the generation of compounds and agents deleterious to man.

In the selection of disinfectant, reliable agents should be secured, which can be procured in a state of purity, and at so small a cost that they can be used in adequate quantities and at stated intervals.

DISINFECTION OF PRIVIES AND WATER CLOSETS.

For disinfection of privies, cess-pools, water closets and vaults, use the following: Sulphate of iron (green vitriol or copperas) 8 pounds; Carbolic acid No. 5, 1 pint; water, 4 gallons; dissolve the green vitriol in hot water, and when cool add the carbolic acid.

Add one gallon of this mixture to the privy or water closet to be disinfected, and thereafter one quart every fifth day, or oftener, if any foul smell is developed from the privy.

Lime should not be used in the disinfection of privies, as it decomposes the salt of ammonia.

This objection, however, does not apply to the sulphate of lime (plaster of Paris), which may be used with advantage in combination with carbolic acid and copperas.

The walls of privies and all unpainted wood work should be whitewashed.

FOUL DRAINS, DAMP FOUL YARDS, STABLES, COW-HOUSES, MARKETS AND SLAUGHTER HOUSES.

Fresh slaked lime, chloride of lime, plaster of Paris and sulphate of iron should be sprinkled over damp and foul places, drains and yards. For disinfection of such places a simple solution of sulphate of iron or copperas, in proportion of one and a half pounds to the gallon, may also be used. The copperas solution may be prepared in large quantities for markets, stables and slaughter houses, foul yards, drains and gutters, by hanging a basket containing about seven pounds of copperas in a barrel of water.

JOSEPH JONES, M. D., President Board of Health.

\$5 to \$20 per day at home. Samples worth 50¢ free. Address to BRIDLEY & CO., Portland, Maine.

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On March 10th, 1880, will be published the first number of

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We enter upon our tenth year pledged to the advocacy of the

POLICY

that has governed the LOUISIANIAN from the beginning.

HARMONY AND MODERATION

among all classes and between all interests; kindness and forbearance fostered where malignity and resentment reigned, and a common service of all the people will elevate our loved State to an enviable and rightful position among her sisters in the development of her boundless resources and matchless advantages.

AS AN ADVERTISING MEDIUM,

The LOUISIANIAN offers rare advantages to the merchant and business man. Our large and weekly increasing circulation within the State, and throughout the country, renders the service of our columns particularly desirable.

EDUCATION.

A special feature of our paper will be its educational column, relating to matters affecting our common school system, the education of our youth, and the enlightenment of the masses.

FINAL.

With this statement of our purpose and laudable endeavor, we hope we shall receive, as we shall always strive to merit, commendation and support. Identified with every interest of our State, proud of its history and its advantages, we shall untiringly work in its behalf; counting no exertion too great or services too onerous to command and insure success.

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